

# The Prophet.

...Issued for the...

## Brotherhood of the Eternal Covenant.

*"Thou hast made us for Thyself, and our heart is unquiet, until it find satisfaction in lying upon Thy breast."*

*"And now abideth health, science, and holiness, these three; but the greatest of these is holiness."*

By

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A. M., Harvard, Ph. D., Talant.

Vol. I, No. 2

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# THE BROTHERHOOD OF THE Eternal Covenant

This Brotherhood offers to all men and women who are strong enough to take, or are willing to try to take, the ETERNAL COVENANT as formulated below as their acknowledged standard of life, the knowledge and encouragement which will promote the safety of the successive attainments necessary for becoming divine. The first attainment is ability to hear consciously and unmistakably the Still Small Voice. Nobody will be permitted to enter further degrees of attainment until satisfactory examination in this attainment has been passed. This is the Gate-covenant:

*I hereby devote, consecrate, and sacrifice everything I am, have, and hope to be and have, to Thee, o Divine Father, to be used for Thy purposes, both here and beyond, now and forever. I reserve nothing. I will obey immediately, if the Still Small Voice will guide me. I am weary of myself, and of my human purposes. Do Thy Will in me, that I may be conformed to the eternal purposes. Use me as a hand to do Thy Will; I only ask to remain Thine for evermore.*

No fees of any kind will ever be permitted; but stamp for reply should be enclosed when an answer is expected. The General Secretary will appoint local Secretaries as needed, and attends to the management of the Brotherhood.

The General Meeting is held monthly on the 22nd day.

Purpose: To review the life of the past month, and to adopt definite plans to increase the fruitfulness of the next month. Attendance is reckoned by replying to the General Secretary in person or by mail. Non-attendance at six General Meetings constitutes suspension. Rehabilitation in the hands of the Secretary.

The Regular Meeting is held weekly on Tuesdays, 8 p.m., E.T.

Purpose: To renew the Consecration Vow, meditating on the thought: o THAT I MIGHT KNOW WHAT GOD'S WILL FOR ME NOW IS, THAT I MIGHT DO IT IMMEDIATELY. Members will join in this wherever they may be, at their local time corresponding to 8 p.m. Eastern time, in order to secure unity of desire.

All well-meaning people are invited to join in this.

The Daily Devotion-hour is Noon.

The Daily Intercession-hour is at 6a.m.

Blank applications for admission to membership may be had of

**THE GENERAL SECRETARY B.E.C.**

P.O.Box 9

**MEDFORD, MASS., U.S.A.**



## THE IDEAL CHURCH

1. *The Church.*—The Lord said, *Where two or three are gathered together, there am I in the midst of you.* The Divine Presence which is vouchsafed to the gathering of a few of the faithful is different from that which may be found in the locked closet. Yet it is not less real. And since human beings are both individuals and members of society, they need for the swiftness, health and sanity of their spiritual growth the Divine Presence in both forms. A Church of some kind is almost a necessity, and has usually been the outgrowth if not the means of effective spiritual work. As the Individual Presence is the condition of growth of the spiritual life of the individual in depth or degree, so is the Congregational Presence for its growth in width or kind, that is, in its sanity. Hence the necessity of a Church. And though it is well that there should be Churches of all kinds to help all kinds of people, yet the fact that many of them are so corrupted as to work as much harm as good should encourage the serious consideration of what a Church, in the deepest, truest, and divinest sense of the word, really is. What is this Ideal Church?

2. *The Name.*—The Ideal Church's name is *the Church of the Consecration*, for its one all-overshadowing message is Consecration to God, Conformity to his blessed Will, and passion for being used by God to promote his purposes.

3. *Freedom.*—The result of this Consecration is the second *note* of the Ideal Church: absolute freedom from prejudice, superstition, and second-hand opinions, in dogma or discipline. Is it not sheer hypocrisy to say to God, as many do in practice, *Dear God, inspire me; but remember, that if thy teaching is not orthodox, I will none of it.* Is not this an insult to the Divinity? Will it not be avenged?



Is it possible to be *wholly* consecrated to God, *wholly* at his disposal, so long as any promise to an earthly being or organization is outstanding? The Ordination Service is unobjectionable enough; but where is the divine authority for the required private signed promise of conformity to the *doctrines* of one of many disagreeing sects? Consecration to God demands utter freedom to believe and preach what God reveals to the soul itself, and that *alone*. And as nobody can deceive God, it is evident that although those who belong to an earthly ecclesiastical organization may in answer to serious prayer be at times told from within what is God's Will for them, yet they cannot hope for personal inspiration. They are to be pitied, rather than to be envied.

4. *Gratuitousness*.—Freedom entails the third *note* of the Ideal Church. All the greatest things of life come for nothing; money can procure the small things only; and if a church be divine, it will be also beyond money. Like the Father in heaven, it will be without respect of persons; and this can only be when money is entirely separated from the Church, and souls are dealt with on the basis of principle *alone*, without a trace of even the most refined form of simony.

5. *Ministration Physical*.—The fourth *note* of the Church is Ministration—which, in view of man's triune nature must be physical, mental, and spiritual. Physical Ministration consists of collections of money at public services for the purpose of alleviating the sufferings of the poor. Since the Churches have long ago disowned any but physical healing, which, in hospitals, is entirely a matter for the state, it has nothing to do with healing. Individual healing should take place as the consequence and not the cause of spiritual conditions.

6. *Ministration Mental*.—Another form of the gratuitous ministration of the Ideal Church is the spread of learning, the Holy Catholic Religion of Brains. All sciences and arts, because they are necessary means to spiritual development should be imparted freely. There is no religion higher than truth. Investigation is always pro-



per. Is a thing true, it will be vindicated; is it false, the sooner it is unmasked, the better for all concerned. Therefore, under all circumstances, investigate.

7. *Ministration Spiritual.*—The highest form of ministration is of course spiritual. The Minister must see to it that he be so consecrated to God as to be inspired sufficiently to give the souls under his charge all the light they need to become as perfect as their Father in heaven.

8. *Support of the Minister.*—How shall the Minister procure the necessities of life? From the Father in heaven, who will send them to him, as is best for him. But as the divine law demands that every man shall earn his livelihood with the sweat of his brow; so were it well for the Minister to labour physically in order to open a natural avenue wherethrough God might send him his support. And since preaching through the printed page is so effective, under certain circumstances this might be a valuable form of labour. The Minister will never be rich, but will never lack what is best for him; he may be as lean as Æsop's wolf, but around his neck will not be the collar-marks of the sleek house-dog. The Lord will care for his own, that is, for those who are utterly consecrated to his service, and will protect them to the uttermost, being an all-powerful, all-knowing, and all-loving Father.

9. *Liturgy.*—Shall the services of this Ideal Church of the *Living* God be liturgical or extemporaneous? Liturgical, by all means, provided that the liturgy be elastic, continually subject to inspired revision, and to the living word. All beautiful expressions and rites should be retained by exciding their imperfections, and by making the most of their beauties. Without a prearranged liturgy the inspiring effect of common prayer and praise is unattainable.

10. *Tests of Admission.*—Admission to the services or classes of the Ideal Church should never be directly or indirectly for money, but entirely dependent on worthiness, moral or spiritual, which is a much more searching test, and withal a much more just one. The general test of membership should be profession of Consecration to



God. Further tests may be imposed for further steps of attainment. Such tests could, of course, not be enforced by any external authority, but by the Spirit of God, except in flagrant cases. Usually it would be found that those who are doing the organization no more good, and who have ceased profiting thereby, will in some manner be cut off. These tests will, in fact, be so effective as to exclude all but a very small minority, continually changing, perhaps, although its general influence would be wide. The Minister's limitations—and what human being is perfect?—would naturally have some influence, although there will never be but relatively few who will be strong enough even to try to take even the first test, the Eternal Covenant of Consecration. Narrow indeed is the Path that leads in at the Gate of the Church of the Consecration, and few find it.

11. *Ordination.*—The Minister of such a Church must be called and ordained not by men, but from within, by the Lord. The tree will be known by its fruits. Each separate congregation will therefore be independent, grouped around unfettered Ministers, with no bond but the highest utility or fruitfulness for all. Each congregation will be under the guidance of the Minister, as he is not bound by the collar of any salary, and as anybody is at any time free to leave, if he so desire. Such a Church will rise and fall as the Lord thinks best. Neither failure nor success socially has any bearing on truth of a principle. Probably as long as a work is useful, so long will it survive or live. Yet, as soon as the kernel is dead, it is well that the husk should fall, lest hypocrisy, and the consequent self-damnation of blind leaders result. As to the future, every prophet and congregation may with entire confidence leave it to the Lord, who is abundantly able to raise up to himself prophets and congregations wherever and whenever he pleases, as in the past. God is not in need of any one person. *It is a great mistake to suppose that that there is any necessity that any particular Church should survive any particular length of time. But what is absolutely necessary is that while it does exist, it should straitly see to it that all it did were done so as to result TO THE GREATER GLORY OF GOD.*



## THE PARABLE OF THE PRODIGAL SON.

Altered from a Buddhist Source.

An Eastern King had an only and beloved Son, on whom he purposed to bestow the kingdom as soon as he should be old enough to assume its responsibilities. The Son, although still young, was angered at not receiving it immediately, and, wearied with sojourning at his Father's court, fled in the middle of the night with all the wealth that he possessed. In the far country he spent his substance in riotous living, and when he became poor was cast out by those whom he had led, and was forced to wander, begging his food, both half afraid and ashamed to return to his Father, and partly so brutalized as to have lost desire to return home.

It was the custom of the Father to look down over the fields every evening, in the vain hope of seeing his son returning. One day he saw his brutalized Son, who, on seeing his father, turned to run away. The Father immediately sent soldiers to bring the outcast into the palace. The latter first pleaded with the soldiers to be let loose, and then sought to free himself by main force, but was overpowered and brought into the presence of the King. At sight of him the Son was frightened, and struggled desperately to get loose. The King, feeling compassion with the outcast, directed the soldiers to let him loose, whereupon the latter fled away as for his life. The King immediately sent after him a servant who, meeting the fugitive as by chance, offered him an opportunity to labor on the King's estate, as a muck-raker, at a moderate wage. Half grumblingly the Son accepted this position, whereupon the Father took off his royal robes, blackened his face, put on the garb of a muck-raker, and went to work half of each day by his son's side. Through his kindness and wisdom he awoke in the latter his old better self, and by education created in him the nobler aspirations. As soon as the Father felt his efforts had succeeded, he instructed a servant to offer the Son pleasanter and more remunerative work, which, the latter accepting, the Father also shared daily, ever leading his Son upwards to a cleaner life and nobler ideals. Finally the Son was appointed manager of all the King's estates. When he had, in this position, approved himself as worthy, the Father one day sent for him into the palace, presented him to the courtiers as the long lost prince, revealed himself as his Son's fellow-laborer, and admitted the bewildered Son to a share in the rule of the kingdom.

### MORAL.

It is in vain to endeavor to bring the sinful man directly into the full presence of God. The Son will not be willing to stay in it, until he shall have become worthy of it, through labor and moral growth.

The Father is ever educating His children without their faintest suspicion of His presence and His purpose; the only delay in their receiving the kingdom consisting in their own delay in becoming worthy of it.

May it be given to us to grow worthy of it soon!



## MENTAL TRAINING.

It is a strange delusion that men take so much care to exercise their bodies, and never think of training their minds. Also, that a brief education at school or college is sufficient training for the whole life. Of course, this mental training in youth is invainable; but should not the sacred fire be kept alive as long as life lasts? Persistent mental training is just as important as continual physical training, and neither should cease, in some senses, before death.

It is not sufficient to have learnt a thing once, just as little as it is sufficient once to have had a large bank-account. Every person should have a "repertoire," so to speak; a centre, about which definite and never-to-be-forgotten facts may be grouped. There should be a number of short, beautiful poems; then the absolutely necessary outlines and dates of universal history, without which sanity in judgment is almost out of the question. Then there should be the central facts of geology, chemistry, physiology, anatomy, astronomy, zoology, to begin with. This definite repertoire should be kept well in mind with clock-work regularity, say, once a month, on a certain date. Additions could be made to it from time to time.

But intellectual training is not sufficient. Moral training should be practised scientifically. Once a month certain desired character-perfections should be jotted down, and every night a mark should be made whether each one of them has, or has not, been attained that day. Then, with records extending over a year, scientific moral advance may be both noticed and encouraged. Those who do not do this have no idea how many persons dream of, but never, unless faintly, attain any moral perfection.

But many will say, I have no memory; how can I do this? Of course, there are persons who are naturally endowed with memory, and some whose memory is weak. But every person, if he does not have, ought to have, a memory; and experience will show that it is impossible to have a memory unless there is something in the mind to remember. Memory will grow as we memorize, and develop an independent inner life.

Why is memory insisted on so strongly? Because there is no better way to gain self-control than to memorize; for this forces the mind to keep from wandering, and to follow a certain set course. Thus certain attainments, which every human being

Attainment I.—The mind ought to be in such control that a person may, at all times, think exactly those thoughts he wants to think, and not think those thoughts he does not want to think. He ought to be able to pick up and lay down a thought as one would pick up or lay down a book.

Attainment II.—Every person should have a fair memory, and remember a certain "repertoire" of poetry, and scientific facts, besides any particular branch which he might decide to make his specialty.  
besides any particular branch which he might decide to make his specialty.



# BROTHERHOOD NOTES

The afternoon Meditation on Sunday will be discontinued. In its place there will be two, one at 10.30 a.m. and one at 5 p.m. Those who feel led to come will be welcome.

As the issuing of THE PROPHEET depends to some extent on the encouragement it receives in the matter of subscriptions, it is proposed to form two Leagues for its support.

The Extension League will enroll all persons who have secured ten subscriptions, and they may also be \$1.50 worth of literature written by the editor. It is hoped that fifty members can soon be enrolled, as that number is necessary for the support of the magazine.

The Circulation League will consist of persons subscribing to its shares, at \$5.00 a piece, annually, with notice of discontinuance is given. In return, 10 copies of THE PROPHEET will be sent monthly to any one address.

In forming these Leagues it is proposed to open natural avenues through which the magazine may be supported. As it has been started for the sake of advancing God's work, as it is understood by the Brotherhood of the Eternal Covenant, if the Lord desires it, it will in some way be supported. Such support will be withdrawn by Him whenever He thinks the work should stop. But it is purposed to do the best possible, in the mean while.

There will be held, at 1108 Montgomery Avenue, on Monday evenings free Readings in English and American Poetry as follows: February 20th, on Poe; February 27th, Longfellow; March 6th, Wordsworth; March 13th, Lowell; March 20th, Mrs. Browning; March 27th, Holmes; April 3d, Shelley; April 10th, Whittier; April 17th, M. Arnold; April 24th, Lanier; May 1st, E. Arnold; May 8th, Original; May 15th, Masses; May 22d, Tennyson; May 29th, Browning; June 5th, Taylor; June 12th, Victorian Poets; June 19th, Original. You and your friends are welcome. Readings begin at 8.15 p.m.

## ON THE VALUE OF DAILY MEDITATION

We cannot spend a certain amount of time regularly in prayerful meditation without being the better for it.

If it had no other effect, it has a quieting influence on the mind and body. One is able to resume his occupations with an added strength, and clearer vision of life and its motives, in their true relations.

Many times this quietness calls us to a sudden halt in a certain thing, and we leave the hour of meditation sadder perhaps, but wiser.

If this time of quiet and meditation fails to have any effect, it is because we are not willing to put everything aside, and to accept quietly that which will come to us in the stillness.

These hours of peace and quietness are landmarks, milestones by the way. They cast a radiance round us like the image of the Madonna.



## THE EXCLUSIVENESS OF THE BROTHERHOOD.

1. The question of exclusiveness has met every religion, as it grew out of infancy. The result has generally been, in the religions of Egypt, Greece and Rome, as well as in Christianity, that exclusive circles have formed themselves within an inclusive body. Wholesale conversion by force of arms, or by political means, was, of course, incompatible with worthiness, such as religions in their infancy generally demand.

2. Continuance.—But history shows that exclusive organizations have generally died out. Those religions which most boast of unchangeableness are those who have made change their creed, as the Roman Catholic belief in the "development of Doctrine," which makes it possible to affirm some essential thing about its faith some two thousand years after the event. Since the world changes, a religion must change with it,—or die.

3. Extinction.—History tells of so many sects, parties, religions, that have been left behind in the course of time that the heart aches in thinking of them. It would then appear that an exclusive religious body must sooner or later disappear.

4. Choice between Holiness and Extinction.—This remote choice lies before all movements. But continuance is not a necessity, and in fact is something which generally cannot be determined at any one time. Therefore, even if it were possible, it would be advisable to decide for continuance, as against holiness. The true spiritual principle is to do what is absolutely right to-day, and leave the Future to God.

5. Exclusiveness of the World.—How can Mammon be excluded? Simply by making entrance depend not on any worldly consideration, but on the simple test of worthiness.

6. Exclusion of Irrelevance.—This strict adherence to principle will naturally exclude all those tempting forms of activity which may, or may not, assist the spiritual attainment.

7. Exclusion of Degrees.—Analysing the spiritual growth into its component elements, and assigning one to each Degree, and relying entirely on the guidance of God for encouragement to go onwards, there is hope of some spiritual growth because of scientific definiteness.

8. Reception and Cutting Off.—Leaving everything to the guidance of God, those will be brought to it who are to profit by it, and those removed, when it is best for themselves and for others.

9. The Personal Equation.—Of course, the personal element may at times show obviously its imperfection; but the recourse is prayer for each other, rather than criticism.

10. Inevitable Failure.—Any venture of this sort is foredoomed to failure, sooner or later. Nevertheless, as far as God wills, it will live to do its service, if God approves it. It takes faith in God to build what one knows must sooner or later come down; to do it for the sake of the world to-day, in sublime confidence that if the Father led him to do it, it must be for some worthy purpose, even if temporary. It takes sublime confidence to build such an exclusive city, whose maker and builder is to be God, that hath foundations, and is for the present to represent a faint image, yet inevitably a travesty of Jerusalem above, the Mother of us all.

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the Mother of us all.



## BRAIN-PERSONS (M21—A18).

### I. OUTLINE.

Brain-persons are (I.) in the first place (a) leaders, if they can, in everything that they have to do with; and hence are very unhappy if they cannot have their way, which, however, they often find a means of encompassing. (b) They will do no detailed work, but rather attend to the (c) executive part of any thing, thereby (d) often appearing selfish. (e) This does not come from a set purpose to be so, but from a mental inclination to choose their own means in anything which they may do, so that (f) they are externally obstinate, which is only because (g) any objection confuses them. (h) Nevertheless they must have a reason for anything proposed; (i) they always want to work according to some plan or rule being (j) the distinctively intellectual kind of people.

(II) They are above all else harmonious in intention and preference; (a) they like splendor of earthly things (b), and (c) spaciousness and sunnyness of rooms. They (d) like society, (e) aristocracy, and (f) are in all this systematic.

They (g) stand distinctively for harmony in intellectual things, and (h) also in domestic things, being (i) home-loving.

The third characteristic is (III.) capriciousness, with all that this word implies. (a) They love harmonious movement, (b) dancing, (c) or find it difficult to keep still when they hear rhythmic music, even if at times further development in this direction has been denied them by circumstances. They (e) are thus capricious, and (f) good entertainers, (g) sometimes being almost offensive in their desire for sociability.

(IV.) The fourth characteristic is the Discernment whereby they are able intuitively to (a) understand the troubles or conditions of others, and (b) therefore to be patiently loyal to their friends.

(V.) They have (a) temper,\* (b) pugnaciousness, and (c) slight jealousy. (d) They are extremely sensitive to bad odours.

### II. FAULTS.

(1) Capriciousness, which, unless they repress, both as to physical enjoyment of life, and as to higher ideals of life, their beautiful mental and artistic powers will atrophy. Hence many (B) persons, instead of being intelligent, are noticeably stupid. (2) Temper. This, of course, should be eradicated completely, without affecting their capability for leadership, so that they may, when necessary, learn to lead others. (3) Their inability to understand the methods of other people is a serious limitation, and they should endeavor to take the objections of others for their real value, and be able to modify their own methods accordingly, where necessary or advisable.

### III. GOOD QUALITIES.

(1) Harmony. (2) Discernment. (3) Artistic nature, if developed.

### IV. GOOD QUALITIES TO BE ATTAINED.

They should learn from (N) persons, Power to memorize extensively, and psychical concentration, and psychometric abilities. From (S) persons, the wisdom of being led in details by expediency. From (C) persons, economy, the courage to be mag-

...and psychometric abilities.



unanimously generous on occasion, and, above all, indulgentiveness in study and labor. From (H) persons, ingeniousness, philosophical speculation, the willingness to hold all in common, and besides entire unselfish devotion, the sense that all physical struggle is degrading. From (P) persons, the power of discrimination, love of nature, and natural sciences. From (K) persons, curiosity that leads into new, even if unpleasant, fields of study, and the power to be sceptical. From (G) persons, magnanimity, military tact, and efficient bureaucracy to become useful members of society. From (T) persons, prophetic intuition. From (X) persons the practicality of organizing or embodying ideals, and practical recipes. From (A) persons, mental pliancy, and their discernment developed into diagnostic powers. From (F) persons, modesty, devotedness, and restless love of knowledge of facts.

#### V. WRONG ENCOURAGEMENT.

In learning the good qualities of other characters they should take care not to copy their faults, which are given in detail elsewhere. They should not be tempted to persist in their own faults, encouraged by the inability or unwillingness to attend to detailed manual labor of (G) and (K) persons, or the temper and jealousy of (G) and (K) and (T) persons; also the overcautiousness of (A) persons, and the restlessness and physical enjoyment of (N), (S), and (G) persons, nor the tendency to dominate of (K) persons.

#### VI. DISEASES.

The characteristic trouble of (B) persons is that any objection, any disharmony, immediately causes headache, and disturbance of all the senses especially allied to the head, the eyes and ears. Knowing the cause of this, they can avoid the disharmony, and learn to understand objections, and to rise superior to the necessary humiliation of either finding they are wrong, or altering their ways. Harmony is good, but wisdom and efficiency are better.

#### VII. HOW TO DEAL WITH OTHER CHARACTERS.

Brain-persons, if they desire harmonious relations with other people, will, more than any character, do well to understand their nature, and to control themselves accordingly. With (N) persons they should repress their own leadership, lest meeting consciousness will subordinate them to the determination of the (N) person, so that, for their own sake, (B) persons should repress their own leadership, but not altogether. (B) persons should repress their own leadership, but not altogether.

With (S) persons they will have to be very self-denying, since the dual restlessness of them will be very aggravating to love of harmony.

With (C) persons, they should also deny themselves some harmony, and patiently bear with their tendency to conceit through their leadership.

With (H) persons, whom they can rule at pleasure, they should be extraordinarily considerate, suppressing leadership and temper, which even the latter, and their experiments, which



tempt the loved ones of the world.

The discriminating influence of (B) persons will be greatly confined, unless they seek to understand and profit by their mistakes. They should repress their leadership and be yielding, in view of the strong will of the (F) persons.

The expression of (B) persons must be unobscured, and their influence must not be blunted or disturbed through the leadership of (B) persons.

(G) persons are so arbitrary and entirely selfish, and have so much tact that (B) persons will have need of all their leadership and wisdom, nevertheless, which is missing, is when (G) persons let loose their passionateness. (B) persons will be utilized by (G) persons if they remain at all capricious.

(B) persons need not repress their leadership with (F) persons, but only make full allowance for the bold rashness of the latter, which will soon subside of itself, leaving the victory to the leader, if persistent. The kindness that lies at the bottom of this yielding should not be taken advantage of, however.

(K) persons being busy, (B) persons will have to repress their leadership entirely, and learn to serve, by doing detailed work: the best training possible for (B) persons.

(A) persons will readily be led by (B) persons, if met sympathetically, the former's gregariousness naturally yielding to the latter's capricious leadership.

(F) persons must be permitted to remain independent, but will nevertheless through devotion serve (B) persons. But if (B) persons do not learn to think clearly, the materialistic intellectuality of the (F) person will soon see through them, as they wrongly think.

## VIII. METHODS OF MENTAL DEVELOPMENT.

To attain success in the following things, (B) persons should act as follows:

(1) **Worldly Success, in money.** Depends entirely on whether social success, which is theirs naturally, comes. They need detailed work and persistence.

(2) **Mental Success.** Repress capriciousness, and think out every objection.

(3) **Artistic Success.** Industry and persistence will bring this naturally.

(4) **For Consecration to God.** Repression of selfishness, capriciousness, and yielding of personality in love.

(5) **For Conservation of Energy.** Repression of temper and physical capriciousness and enjoyment.

(6) **For Spiritual Attainments.** They must retain their full leadership, yet exercise it with so much gentleness and persistence that they will not fall into their inevitable temptation to serve God just as they please.

## IX. CHILDREN, HOW DEALT WITH.

Children cannot train themselves, consequently they must be permitted to act out their nature, as for instance, their inability to understand the way other people do things; but they should be left to do things their own way, until they grow old enough to change themselves. Harmony being the keynote of their being, objections, when they cannot be grasped, only increase temper. Through love, however, they may be led to do right being, objections, when they cannot be grasped, only increase temper. Through love, however, they may be led to do right



Nevertheless they are never too young to learn to do detailed work, and to have their capriciousness entirely cut out; there will always remain enough for artistic purposes. They should be taught regularity in tasks, and careful detail. Their discernment tells them immediately whom they can trifle with, so they should be treated firmly when young. If permitted physical capriciousness till youth, it will be almost impossible to permit the mental life the necessary freedom. Liking society and aristocracy, they like flattery; it would be better to teach them early that moral growth is greater than fashion and social prestige; thus flattery will not be needed.

From earliest childhood they should be impressed with the thought that others have equal rights with themselves; that moral and mental attainment is the only thing worth having; that industrious persistence is the foundation of all true dignity. They need the training of physical endurance, for otherwise their love of physical beauty and ease will cause them to sleep much, and to enjoy as much as they can. They should also be taught that art is only valuable for its ethical results, and that harmony is not as essential as attainment, if both can not be attained together, as it should be. They will never err on the side of harmony, so that side may be omitted in teaching. Headaches should be borne stoically, cured by open-air exercise, and avoided by facing unpleasant facts bravely. Of course temper should be entirely eradicated, first and last.

Never inflict physical punishment on these children, for they will resent it long and bitterly.

#### X. TEMPTATIONS.

For Women. Society, Dancing, Superficiality, Games, Temper.

For Men. Selfishness, Pugnaciousness, Aversion to Detail.

#### XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Flattery. Physical beauty, grace, and propriety. Rhythmic music and dancing.

#### XII. HOW THEY CAN BE EDUCATED MORALLY.

When personal influence and external circumstances have permitted their capriciousness full play, there is no way of arresting them unless through some love, or they destroy themselves.

#### XIII. FRIENDSHIP.

It must be remembered that it often occurs that persons are attracted to their opposites, superficially; and when closer acquaintance is made, much discomfort ensues. Nevertheless, spiritual persons will learn to change themselves for the better, and to suffer the inevitable wisely.

#### XIV. NOTED EXAMPLES.

With their most noticeable characteristic.

Saints.—George Herbert, Mme. Guyon, St. Theresa; harmony in spiritual things.

Soldiers.—Charlemagne; mental leadership and power, with discernment. Bismarck; the same.

Artists and Literary Men.—Johann Sebastian Bach; mental grasp. Rafael Sanzio; harmony in art. Joseph de Maistre; harmonious mentality. Emile Zola; physical capriciousness. Rafael Sanzio; harmony in art. Joseph de Maistre; harmonious mentality. Emile Zola; physical capriciousness with discernment and mental grasp.



## QUESTIONS & ANSWERS

Signed correspondence of general utility will be answered here as far as possible.

*I am seeking for light; but the Vow of the Brotherhood is so sacred that it appals me. E. M.*

And well might it appal any. Even the highest archangel has not yet realized fully a vow so sacred. Yet must this same angel, and therefore so much more we, make it the standard of life, and work up to it. The question is not, Do we take this Vow in its fullest sense? but, Are we willing to try to live up to it? Are we willing to nail this flag to our mast, even if we should not succeed in realizing it entirely. Who does? Yet this profession secures God's protection and help; and are we not partly rated by our endeavours?

Neither should a man take this vow without first consulting the Still Small Voice within in the matter, nor reject it without consultation. For whatever a man may do or omit without the inward guide he is sure, sooner or later, to regret. Yet the vow is entirely safe, for it is not to any man or organization, but to one's own God only. There can therefore be no danger or risk in the matter.

But why is the vow so appalling, searching and earth-bereaving? God knows. Why then recommend it? Because experience has demonstrated that it is the lowest price which will fetch actual results in the inner life. This has been done by the Brotherhood, in sharp contrast with many religious organizations whose sterility is so marked that it has with them become a doctrine that no results are to be looked for, even in a life-time. The price, though so high, is still not worthy to be mentioned in comparison with immortal results.

Yet, however valuable the results, there is no doubt that the price is high. Well may the conscientious searchers after light tremble at and hesitate to take the momentous step. But they may console themselves, if they hesitate from conscientious humility, by this that the Pharisee who thinks himself worthy to take the vow is unworthy, while the Publican who thinks himself unworthy is accepted of the Lord. Let those dear souls reflect that their own sanctification and attainment is not only their privilege, but also their duty to God.



## REVIEWS

**THE ROAD TO IMMORTALITY.** By Brother Paul. Paper, \$0.50, post-paid. Sold by Prophetic Publishing Company.

1. **THE PURPOSE OF A REVIEW.** The reviewer's business is to single out the salient characteristics and messages of a book, in order to convey its highest and most far-reaching significance to the reader in few words. Of course, if its influence be pernicious morally, the danger had best be pointed out, although often condemnation advertises better than commendation. But of its mistakes, limitations, and imperfections, the reviewer had best keep silent remembering that the earnest, scientific and educated inquirer cares little for the imperfections of the statement, and attaches importance only to what is thereby added to the sum of human knowledge. There will be here, therefore, no exposure of the many imperfections of this work, beyond a general warning to those who are not at home in Hebrew to disregard entirely every translation and interpretation of Hebrew it contains. Why will persons who have a vital and inspired message to give to the world insist on reading it into antiquated and unintelligible vaticinations, whose sane historical and grammatical sense, where any such is possible or probable, is entirely different? This is only to give grounds for justified and successful opposition. When a man has an inspired vital message, it will only be the stronger for being delivered on its own inherent divine authority of self-evident truth. Truth needs no bolstering up, which is a sign of lack of confidence in it. To bolster up self-evident, and therefore permanent truth, with the transitory elements about which scholarship must yet decide, is to condemn the whole to perpetual revision. In fact, to quote authoritatively from a language of which one is ignorant, especially in the case of languages whose genius is so foreign to the Western mind as the Semitic group, is almost a moral dereliction, pretending to knowledge a man does not possess, a form of hypocrisy, innocent though it be, which exposes the author to the unenviable risk of disseminating misinformation. Moreover it makes him responsible for the alienation of those whose education detects those grotesque blunders, and whose wisdom is not sufficient to refrain from the lazy prejudice that a man capable of such credulous blunders should have nothing valuable to say.

2. **THE AUTHOR.** But in this case the beauty of the holiness, and the divine attainments of the author compel all who know him to listen to the least word he may say with reverent awe. This argument will of course not appeal to those who have not the privilege of knowing Brother Paul personally. Let these persons then be wooed to earnest attention by the consideration that in spiritual matters especially it is often the simple that confound the proud.

3. **THE GENERAL TONE.** The salient characteristic of the book is austere, tenderly loving holiness. It is vibrant with mighty voices from the threshold. The prophetic zeal for the Lord of Holiness consumes his soul and fires his tongue. There



is a kind of sinaitic sublimity of austerity of righteousness and an evangelical fervour of pleading and protecting love that will waken responsive echoes in the reader, deep calling unto deep. It is like a whiff of fresh air on a mountain-top, a taste of cool limpid water. As the sparks fly upwards so the aspirations of the reader cannot but be drawn towards heaven.

4. IMMORTALITY. The architectonic conception of the book is Immortality. Only those who can see beyond the Veil can speak authoritatively of what follows death; and though the author may have good grounds for speaking so positively of the hopelessness of looking forwards to immortality as a theological post-mortem hand-spring, wholly separate from the morality or power attained before death, yet what the author means may be presented on other and more appealing, if humbler, grounds. So Matthew Arnold, And will not then th'immortal armies scorn the world's poor, routed leavings? And will they who failed under the heat of this life's day support the fervours of the heavenly morn? There is still a more telling, if homelier argument. A bird in the hand is worth two in the bush; and as we are not sure of opportunities for purification after the grave, we had better attain all we want afterwards, that is, absolute holiness and immortality, before the beautiful uncertainties of the post-mortem state disturb our calculations. The author says, The great mistake of the christian church is in believing that man must die in order to enter into immortal life.

5. RIGHT THOUGHT. The author is right: the first step in finding God is to clean out the mind. He says, Holy and unselfish thoughts bring the quickest results. When the man can trust God fully, the power of the Father is his; he is in a condition to enter the Narrow Way, by which the land of eternal sunshine can be reached. Live rightly, regardless of what it costs. To follow the inner promptings of the soul without reference to the opinion of others is the only safe way.... Mind is all that survives when the external covering is cast off...therefore it would be well to...unfold that consciousness that never slumbers nor sleeps.

6. PURITY. The Fountain of Living Waters is the well whence must be drawn the vitality whereby the body is spiritualized, and the mind is enabled to gain control of it. Who shall see God? Only the pure in heart. And yet many religious people suppose purity of heart can co-exist with im- and un-purity of body, whereas the mind's purity is so much more searching than the body's. Is it perhaps that they do not want to argue against their own pleasures? There is no road heaven-wards that does not demand the absolute intelligent control of the sex-function, at least on its rank as one of the vital functions. The author tells how to counteract the consequences of folly and sin through their natural opposite, hygienic discipline. While control must be achieved, yet should one be on his guard against doing those things that will weaken the normal action of the organs of sex. The idea is, not to destroy or weaken in any way. Often a sharp knife is needed to cut off lustful thoughts out of the heart, when people complain that the more they dwell on overcoming, the more sin rises in them. So they try the ostrich's method of warfare, and fail. The only successful way is to clean the heart, face the enemy, and subjugate the body.

7. STEPS OF ATTAINMENT. The author then proceeds to tell of the results of the regenerate life of absolute purity, the sublime heavenly degrees, wherein all souls that are ready are initiated from within, says the author. Fortunate above the dreams of avarice must this humble, modest, saintly Brother Paul be, if he can speak of these sublime degrees from knowledge. Yet, in these things of which, if of any, one might well be proud, he says, Let your life at all times be marked by simplicity of character, and pure and holy acts.

8. THE HOLY NAME. All the methods of transfiguring the body, purifying it, character, and pure and holy acts.

8. THE HOLY NAME. All the methods of transfiguring the body, purifying it.



which are here given are no doubt potent, since advanced by one who knows, and because they can be verified by experiment. Yet the Hebrew syllables should be entirely disregarded, for that cannot be spiritually true which is incorrect. Emerson well says, In the sublimest flights of the soul rectitude is never surmounted; and rectitude includes correctness. Probably any sounds used as directed would do as well as the Hebrew; or, still better, breathe without any sounds.

9. CONSCIOUS SLEEP. The last Chapter is by all odds the most practical. These instructions are among the most valuable that have been given on the subject. In view of scientific fairness, if not out of respect for the experience of one who has succeeded, the methods outlined should be carefully practised before being rejected. Of course, each will find certain methods more suited to him than to others; and in the last resort, each must be led by his own divine common sense and good judgment; that is, by the Guidance from within that will be given to all who earnestly experiment in the matter for the one object of knowing God's Will that they may do it. To those who are led by the Spirit these suggestions will act as stimulators of thought and occasions for seeking Guidance as to their advisability, so that these suggestions will be valuable both to those who need them directly, and also to those who have already made some head-way toward the Beatific Vision, that incomparable crown of life, the certain hope of seeing God face to face.

This unpretentious and little known book is one of those of which it may be said, fortunate are they who read it; more fortunate are they who understand it, and most fortunate are they who practise it.

VICTOR SERENUS. By Henry Wood. Lee & Shepard, Boston.

The significance of this able work is an interpretation of S. Paul's life, from Mr Wood's stand-point. It might be called the Mental Scientist's version of Sub-Apostolic Church History. It is well done; may it do much good!

## CALENDAR

To explain what is meant by "hour-pairs", marked *HP*, the following Table of consecutive positions of the Moon is provided with 4 corresponding nomenclatures.

Degrees	Sidereal Time	Hour-pairs	Traditional Signs—Month	Day	Hour
0°	0 o'clock	I	♈, Aries entered Nov.	22	12 PM
30°	2 ———	II	♉, Taurus ———	25	11 AM
60°	4 ———	III	♊, Gemini ———	27	6 PM
90°	6 ———	IV	♋, Cancer ———	29	12 PM
120°	8 ———	V	♌, Leo Dec.	2	9 AM
150°	10 ———	VI	♍, Virgo ———	4	12 PM
180°	12 ———	VII	♎, Libra ———	7	4 PM
210°	14 ———	VIII	♏, Scorpio ———	10	1 AM
240°	16 ———	IX	♐, Sagittarius ———	12	1 AM
270°	18 ———	X	♑, Capricorn ———	13	9 PM
300°	20 ———	XI	♒, Aquarius ———	15	6 PM
330°	22 ———	XII	♓, Pisces ———	17	9 PM
0°	0 ———	I	♈, ———	20	6 AM
30°	2 ———	II	♉, ———	22	4 PM